SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND CENTRAL PROVINCES,

Received up to 29th April, 1871.

POLITICAL (DOMESTIC).

A CORRESPONDENT of the *Márwár Gazette* of the 17th April, in reviewing the late disturbance at Bareilly between the Hindús and Musalmáns, takes occasion to contrast the bigotry and prejudice of the latter with the toleration and liberal views of the British Government. Mahmúd Ghaznaví and Aurangzeb, he says, are to the present day notorious for the destruction of Hindú temples in India, and the erection of mosques on their sites; while the English Government has allowed the erection of a Hindú temple in London itself. It is much to be regretted that the memory of the *Karbala* scene should lead Musalmáns to renew warfare every year, and the correspondent hopes that Government will inflict due punishment on the offenders, and take steps to set things to rights.

The *Oudh Akhbár* of the 18th April recants the statement made in the foregoing number of that paper, on the authority of a correspondent, and quoted by several of its contemporaries, with regard to the struggle which took place between the Hindús and Musalmáns at Bareilly during the late celebration of the Muharram festival, which went to prove that the former were the aggressors. Both from the assertions made in English newspapers, and private letters, it has become clear to the editor that the people who took the offensive in the fray were

the dregs of the Mahomedan community, who are famous for having raised disturbances of a similar kind in the city at different times, and whose stubborn hearts the strictest penal measures are useless to conquer.

The reason of this is that the Musalmán gentlemen of rank in the city, instead of adopting plans for edifying and reclaiming the mob, have the folly secretly to aid their designs, because they are nominally of the same religion. In the writer's opinion, it is a grievous mistake on the part of these gentlemen to act thus.

He goes on to show that this is not the first instance of a Musalmán insurrection in Bareilly. About the commencement of the British rule in Rohilkhund a rebellion took place, which is called the *Muftís* rebellion (on account of the *Mufti* of the city being the ringleader). From that time to the mutiny of 1857, several petty disturbances were raised, among which may be mentioned the one which terminated in the murder of Chandbarí Basant Rai. In A. D. 1857, Khán Bahádur, with the aid of the seditious Musalmáns of the old city and the Naumahla, murdered European officers; and in May, 1858, a Musalmán mob met the Commander-in-Chief's army at the Nakatya.

He then remarks that since Her Majesty's proclamation extends equal protection to Hindús and Musalmáns, there is no reason why one race should interfere with the ceremonies of another. At least no such interference ought to have been made in the present instance, seeing that the authorities had fixed the times at which each was to observe its religious ceremonies.

In the writer's opinion it would be proper for the Hindú and Musalmán gentlemen to take measures to have the persons of their respective religions who were concerned in this offence punished, instead of abetting them as at present. Unless this is done, there is no hope that the enmity which has taken root in the hearts of the two races will ever be exterminated.

The writer believes that the officers deputed by Government to make investigation into the matter will conduct their inquiries with impartiality, and adopt suitable measures for the future.

The same paper mentions, on the authority of a correspondent, the death by poison of Munshí Durgá Das (a respectable gentleman of Moradabad and an income-tax assessor) and his grandson. The circumstances of the case were as follows :—

One Niddhá Maul, Khattree, was dissatisfied with the tax assessed on him. This man, the Munshí deposed shortly before his death, gave him a particular kind of sweetmeat declaring it to be a sacred food *(prasád)*. The Munshí ate some himself, and gave some to his grandson and to a parrot. The grandson and the parrot died in a short space of time, and the Munshí, after being conveyed to the hospital, breathed his last. The *post-mortem* examination and the poison found in the sweetmeat, made it clear that the Munshí had been poisoned. The case was committed to the sessions, and the result was that the Judge saw no sufficient proof of the guilt of the accused, and acquitted him.

The correspondent, in reviewing the case, adds, with regret, that the widow of Munshí Durgá Dás and the mother of the grandson were brought down to the grave through grief at these unhappy bereavements, and remarks that, notwithstanding this catastrophe, and the desolation of a whole family, the criminal was allowed to escape with impunity. It is a matter of surprise to the correspondent that the Sessions Judge should have considered the evidence insufficient. The declaration made by a man in his last moments is unexceptionable evidence; while the evidence of a single witness is not unfrequently held to be sufficient ground for the infliction of a legal punishment. As it is, in the case under notice there are many witnesses of the fact of the sweetmeat having been given to the deceased by the accused. In the correspondent's opinion, the

High Court ought to call for the record of the case, and see whether the decision is a correct one.

Another correspondent of the same paper mentions the case of a Native Deputy Collector and Magistrate at Khandesh, who was accused of having received bribes of Rs. 18,000 at the time the settlement was going on, and was convicted by the Sessions Judge, and sentenced to one year's imprisonment and a fine of Rs. 5,000, but was acquitted on an appeal to the High Court of Bombay, and reinstated in his former appointment. It is remarked that the Deputy Collector's acquittal was quite contrary to the expectations of the people, and that the High Court's decision has caused loud complaints.

The same paper notices the recommendation made by the Chief Commissioner of Oudh to the Government of India to confer the title of *Rája Bahádur*, on the talooqdárs Babú Dákhna Ranjan, Amír Hassan Khán, Tajammul Husain Khán, and Chowdharí Nawab Alí Khán. The Governor-General sanctioned the proposal in the case of the first-mentioned gentleman, but with regard to the rest pointed out the impropriety of conferring a Hindú title on Musalmáns, and asked the Chief Commissioner whether the title of Nawab would not be more appropriate. The editor concurs with His Excellency as to the incorrectness of conferring Hindú distinctions on Musalmáns, and thinks that, as the title of Nawab is also a high distinction, the talooqdárs in question will accept it with thanks. He remarks, however, with regard to Amír Hassan Khán, that the title of *Saíd-ul-mulk Rája Bahádur*, which he has long borne, should be allowed to remain as it is, and considers it not unlikely that the Chief Commissioner may bring to His Excellency's notice that at one time it was customary for Musalmán emperors to confer the title of *Rája* as a reward for meritorious services on Hindús and Musalmáns alike, and that thus the renewal of the title to Musalmán gentlemen would not be out of place.

The *Akhmal-ul-Akhbár* of the 19th April, in its column of local news, writes that many Hindustáni gentlemen have taken a fancy to imitate European gentlemen in driving furiously in the streets. In consequence of this, passengers are often hurt and wounded. Only two days ago a bunneah was hurt by a buggy, but such was its speed that the driver was soon out of sight and could not be recognised. The writer thinks that hasty driving should be prohibited by the authorities.

The *Akhbár-i-Alam* of the 20th April comments on the need of building inns for the accommodation of Native passengers in Calcutta. Having been the seat of Government from the very commencement of the British rule in India, and being the residence of the Viceroy and the Members of the Council, and an emporium of foreign and inland trade, the city is the resort of myriads from the different parts of India. Notwithstanding this, there are no inns or caravanserais in the city, in consequence of which travellers are put to the greatest trouble and inconvenience. The bulk of these are men of poor or of the middle-classes, who cannot, like Europeans, put up in hotels at a cost of seven or eight rupees a day. It is quite surprising to the writer that a rich and extensive place like the city of palaces should have no single inn, and that the wealthy inhabitants and millionaires of the city, while they spend large sums of money in constructing tanks and temples, should be averse to building caravanserais.

In the writer's opinion, it would be proper for Government, the gentlemen of Bengal, and the chiefs and princes of the several Native states, to take measures for building at least some four or five large inns in Calcutta, by raising subscriptions or in some other way. He also asks the Mahomedan Society of Calcutta, the Scientific Society of Behar, and the *Anjuman* at Chhapra, to take up the matter, and induce the gentlemen of Calcutta and the neighbouring places to assist in the undertaking.

The *Kavi Vachan Sudhá* of the same date complains that, while Hindustánis are punished for the least suspicion of crime, people of the white race, even when they commit heinous offences, are suffered to escape with impunity. Only seven days ago, three European soldiers, who were drunk, behaved with violence in the *Choukhamba Bazar* (Benares), upsetting the baskets and hampers of fruit-sellers, breaking the pots of water-women, and beating and maltreating the people; and yet no notice was taken of their unwarrantable behaviour. The police-constables, through fear, dared not interfere, and stood silent spectators of the scene. Alas! poor Hindustán, to what an abject condition hast thou been reduced! When thou seest thy sons exposed to such disgrace, why dost thou not gape open beneath them? When wilt thou make an effort to rise, and ponder over the humiliation of thy sons?

The *Lawrence Gazette* of the 21st April points out the desirability of erecting inns at the Meerut Railway Station. Almost all railway stations have inns built near them for the accommodation of railway passengers, and the want of one at the Meerut Station is greatly felt. In the absence of one passengers have to suffer great inconvenience. In the day-time they have to lie at the stairs of the station, and at night are driven out to the city. But the greatest trouble is suffered by passengers who wish to leave Meerut by the down-train which starts at 3.45 a.m. They put up in the city, and rise, say at 2 a.m., and yet not unfrequently miss the train because the chowkeedar often refuses to open the inn gate so early. They have to carry their luggage on their shoulders to the station, a distance of not less than 1½ mile, it being impossible to get a cooly at that hour of night.

In order to remove the inconvenience, the writer proposes that the Municipal Committee of the city should erect a *pucka* inn near the railway station, a plan which, while it will ensure the comfort of railway passengers, will bring the Municipal Committee much profit.

The same paper, alluding to the tax said to have been levied on feasts costing more than a fixed amount in Katawur, thinks it likely that the custom of giving frequent feasts at a great cost prevails in that place, and that it is in order to check this extravagance that the tax has been imposed. If this is a fact, says the editor, it is proper to levy a tax on marriages in these provinces, seeing how much extravagance is practised in them by the Natives.

The same paper, quoting the *Indian Mirror*, to the effect that Wájid Alí Sháh, the ex-Nawab of Oudh, has taken a fancy to prefer a claim of thirty or forty lakhs of rupees against the Government, remarks that a period of sixteen years has now elapsed since the deposition of Wájid Alí Sháh from the throne of Oudh, and that if the East India Company was actually indebted to him he ought to have urged his claim long before this. To start the question now is like stirring up the dead. It seems that he is inclined to follow the example of the two noblemen of Madras who recently drained the public treasury by recovering old debts. In the writer's opinion, if Government were to extend to the nobility the rules of limitation barring a civil action, which are now applicable only to common subjects, it would no longer be troubled with questions of this kind.

Another article in the same paper states, on the authority of the *Madras Standard*, that the Superintendent of Police, Tanjore, has issued orders to the inspectors and other subordinate officials under his control to the effect that such of them as will exert themselves diligently and perseveringly for six months, so that no cases of murder, robbery, or such crimes, occur in their districts, will receive rewards and be recommended for promotion. The editor approves of the plan as one best calculated to ensure a reduction in crime, and though he cannot say that a similar system is not already in force in the North-Western Provinces, having often seen the column of rewards in the Allahabad *Police Gazette* full, he

has no hesitation in asserting that in the district of Meerut at least it does not obtain. Even where both the thief and the lost property are traced and detected, the exertions of the police are not recognized by rewards. He would be glad if encouragement similar to that held out by the Tanjore Police Superintendent was given to the Meerut police.

The *Panjábi Akhbár* of the 22nd April has a leader on nurses. The writer begins with stating that the practice of employing nurses to suckle children is one of old standing, and is common among the rich of all countries. In some countries there are special castes who follow this calling, *e.g.*, in Arabia and the Panjáb, where at one time it was peculiar to the Gújar tribe; but in modern times it is not confined to any particular caste, but is adopted by any women who choose. The rich among the Natives are not averse to having their children brought up by nurses; the poor of course never seeking their aid except when compelled so to do, as in case of a child's mother getting sick or dying. Europeans, as a rule, employ nurses for their children.

The writer then goes on to say that as Hindustánís do not keep a watchful eye over the nurses employed by them, the latter take no proper care of the children entrusted to them, and manage to get plenty of time to look after their own children, but that Europeans are very particular in this respect, and take care that she does not nurse two children at the same time. The high pay offered, the dainties given to eat, and other allurements, induce women of this country to seek employment in European families, to the total neglect of their own children, whom, for the sake of sordid gain, they most unnaturally and mercilessly leave to be brought up by their husbands or relations. The poor things thus have a most precarious support, and the result is, as might be expected, that many die in their infancy.

The writer draws the attention of Government to this crime, which he considers more horrible than the practice of

of killing daughters, for suppressing which Government is adopting so many measures. By this practice children of both sexes are exposed to death. It is a matter of surprise to him that a Government which extends mercy even to beasts of burden, by fixing a limit to loads and exempting wounded animals from being laden at all, should suffer human offspring to die through the sinful neglect of their cruel mothers. It ought to be the duty of Government to see that women while they pursue the calling of nurses do not leave their own children to die for want of care and proper support.

The *Kárnámah* of the 24th April, under the heading *Burhánpore*, reports that small-pox is raging in the city, and that numbers of children fall victims to the disease. It is added that theft and robbery still prevail to an alarming extent.

The same paper asserts that of the captive girls lately rescued from *Kanjars* at the Khundwá Railway Station (for particulars, see page 4523 of the *Selections* for the week ending 30th November last), eight have been made over to Hindustání gentlemen, and the rest to Christian missionaries. Such a course is expressly at variance with the proclamation issued by Her Majesty in 1858, which was read by Lord Canning, the then Governor-General, in a public durbar held at Allahabad, the purport of which was that it was neither Her Majesty's province nor desire to force any of her subjects to adopt her religious principles, but that equal and impartial protection according to the laws would be extended to all, and that it was Her Majesty's strict order to all her servants in the administration of India not to interfere in the faith or form of worship of any of her subjects, on pain of Her Majesty's displeasure. These orders require that the girls be sent back to the places whence they were enticed, and instead of being given to any one, that they be restored to their parents or guardians. But the authorities do just what they like, and who can dare interfere with their will?

The *Benares Gazette* of the same date takes exception to the rule under which the railway company has to pay a recompense for personal injuries received by passengers on account of any accidents befalling a railway train. It is unlawful to claim a compensation for personal hurt caused by a mere accident, and the editor sees no reason why this rule should not apply in case of personal injuries sustained by railway accidents, just as well as in case of those occasioned by a horse or a buggy in the streets, which are not taken account of by the law.

In the writer's opinion, a recompense ought to be allowed when a personal injury or loss of property is caused intentionally. For example, if a person voluntarily kill another, it would be just if the heirs of the latter received a suitable recompense out of the estate or other possession of the murderer. Unfortunately, this is not done, and the writer suggests to Government the propriety of adopting the rule.

Opinions of the Native Press on the proposals of the Director General of Post-offices in India to introduce a special kind of embossed envelopes, as contained in his Circular No. 103, *dated* 31*st March last*:—

The *Mufíd-i-Am* of the 15th April concurs in the views expressed in the circular, and thinks that the proposal is well calculated to remove the inconveniences now experienced by the post-office in the despatch of letters; but remarks that, as a further step in the same direction, instructions as to the form of address to be written on the envelopes should likewise be issued by the Director-General. Hindustání gentlemen are too fond of superfluous titles, which increase the length of the address. These should be omitted, and a form of address fixed, containing simply the name of the addressee, the place where the cover is to be despatched, including, where necessary, the name of the pergunnah, town, and district, and the sender's name and place of residence.

The *Sahárunpore Gazette* of the 17th April approves of the Director-General's proposal, but thinks that Hindustánís are not likely to give up their old habit, unless, on the plan being introduced, it is ruled that all covers of a different kind to those now to be introduced will not be received at post-offices.

The *Agra Akhbár* of the 20th April seconds the proposal, but finds fault with it in two particulars:—

(1) That the minimum postage rate of half an anna for a prepaid cover not exceeding half a tola should be discontinued, except only in case of letters enclosed in the embossed envelopes specially provided for the purpose. Considering the great difficulty the people of cities, and still more so those of villages at a distance from sudder stations, will find at first in procuring the envelopes, it will be unjust, in the writer's opinion, to enforce such a rule at present. It will be enough at the outset to rule that paid covers of a less dimension than those now introduced will be disallowed and charged as if they were bearing. This simple plan will soon introduce the new envelopes, as few people will like to make envelopes of their own subject to a special condition as to size, when they can get stamped ones without any charge for the envelopes themselves.

(2) In the circular nothing is said in respect of bearing letters, and it is therefore a question whether these senders will be at liberty to use whatever kind of envelopes they please. Such a course will defeat the object contemplated by the proposal, and the editor therefore recommends that a special kind of envelope of a similar size should be introduced for bearing letters, and sold at a very cheap rate.

The *Lawrence Gazette* of the 21st April remarks that, for want of a fixed size for envelopes, and because of the thin paper used for writing, not only does the post-office experience great difficulty in impressing stamps on Native letters, but there is also the disadvantage that the contents of letters are read by others through the flimsy cover. For these reasons

the editor supports the proposal of the Director-General to introduce embossed envelopes of a special kind described in the circular, but adds the following suggestions :—

The length of the black line for the entry of the post town of address ought to be fixed. In the editor's opinion it should not be less than 2¼ inches, so as to enable the names of the mouzah, town, pergunnah, thanah, tehseel, district, mohalla, &c., being written, as may be necessary.

With regard to the size of the envelopes, the editor considers the length of 5 inches proposed in the circular proper, but thinks the breadth of 3¼ inches unwieldy, which, he says, is more suitable for a small book than an envelope. It might conveniently be reduced to 2¼ inches.

He also suggests that directions should be issued to write the name of the post-town distinctly, and with the proper dotting, so as to avoid mistakes.

Care should be taken to see that an ample store of envelopes is kept up at all village branch post-offices.

EDUCATIONAL.

The *Benares Gazette* of the 24th April has a communicated article on the vacations in Government schools. It is remarked that according to some there should be two months' vacation in summer and one month's in winter, while others think that the two vacations should be of equal duration. In the writer's opinion, there is no need for a long vacation in winter. It is the season of the visits of educational officers, and it is therefore necessary that schools should then be open. A week's leave at the close of December, after the annual examination is over, will be quite sufficient in winter, and in lieu of the winter vacation, the summer one might, with advantage, be proportionately lengthened.

MISCELLANEOUS.

The *Kavi Vachan Sudhá* of the 20th April notices the collection of a subscription at Benares, under the auspices of Bábú

Harish Chandra, for the relief of the French who have been reduced to distress by the late war. The subscription will be sent to France through Professor G. DeTeissier.

A correspondent of the same paper replies to the objection taken by the *Lucknow Times* to the opinion expressed in a late number of the *Kavi Vachan Sudhá* as to the claims of Bábú Keshab Chandra Sen, Pandit Vidyáságar, and Rev. K. M. Bandyopádháya to the *Star of India*. The *Lucknow Times* asks what meritorious services these gentlemen have done which entitle them to the distinction, to which the correspondent answers that the first gentleman has been engaged in a work the importance of which cannot be overrated, *viz.*, the spread of the worship of one supreme being among mankind, while the second has established the legality of the remarriage of Hindú widows on the authority of the Hindú scriptures; and so on.

The *Allygurh Institute Gazette* of the 21st April publishes a notification issued by Thákúr Beni Pershad, Tehseeldar of Futtiabad, in the Agra District. The object is to ask Hindú gentlemen to subscribe towards a fund for enabling poor Bráhmans to perform the ceremony of investiture of their sons with the sacrificial thread *yagyopavít*. With the subscription to be raised the writer proposes to appoint two Bráhmans and one Kahár, whose duty it will be to make a circuit through the district of Agra, at particular times in the year, and invest all such children of Bráhmans as are found to be of a fit age.

The *Panjábí Akhbár* of the 22nd April notices the offer of a reward of Rs. 400 on the part of Bábú Harish Chandra, a gentleman of Benares, for the production of a drama of the Franco-Prussian war in Hindí, subject to certain conditions.

A correspondent of the *Urdú Delhi Gazette* of the same date, writing from Lucknow, says that the subscription raised by the talooqdárs of Oudh for distribution in charity for the sake of the Chief Commissioner's health is said to have amounted to Rs. 20,000.

The following Vernacular newspapers have been examined in this report, *viz.*:—

No.	Name of Newspaper.	Where Published.	Date.	Date of Receipt.
			1871.	1871.
1	*Baland Akhtar*, ...	Muradabad, ...	April 5th	April 26th
2	*Dhaulpore Gazette*, ...	Dhaulpore, ...	„ 5th	„ 26th
3	*Vidyá Vilás*, ...	Jammu, ...	„ 8th	„ 29th
4	*Málwá Akhbár*, ...	Indour, ...	„ 12th	„ 23rd
5	*Dhaulpore Gazette*, ...	Dhaulpore, ...	„ 12th	„ 26th
6	*Mufíd-i-Am*, ...	Agra, ...	„ 15th	„ 26th
7	*Vidyá Vilás*, ...	Jammu, ...	„ 15th	„ 29th
8	*Gwalior Gazette*, ...	Gwalior, ...	„ 16th	„ 23rd
9	*Benares Gazette*, ...	Benares, ...	„ 17th	„ 25th
10	*Saharunpore Gazette*, ...	Saharunpore, ...	„ 17th	„ 26th
11	*Márwár Gazette*, ...	Jodhpore, ...	„ 17th	„ 27th
12	*Oudh Akhbár*, ...	Lucknow, ...	„ 18th	„ 25th
13	*Nasím-i-Jaunpore*, ...	Jaunpore, ...	„ 18th	„ 25th
14	*Akmal-ul-Akhbár*, ...	Delhi, ...	„ 19th	„ 25th
15	*Naiyir-i-Akbar*, ...	Bijnour, ...	„ 20th	„ 24th
16	*Akhbár-i-Alam*, ...	Meerut, ...	„ 20th	„ 25th
17	*Kavi Vachan Sudhá*, ...	Benares, ...	„ 20th	„ 25th
18	*Agra Akhbár*, ...	Agra, ...	„ 20th	„ 27th
19	*Allygurh Institute Gazette*,	Allygurh, ...	„ 21st	„ 23rd
20	*Lawrence Gazette*, ...	Meerut, ...	„ 21st	„ 25th
21	*Rajputána Social Science Congress.*	Jaipore, ...	„ 21st	„ 27th
22	*Majma-ul-Bahrain*, ...	Ludhiana, ...	„ 22nd	„ 24th
23	*Panjábi Akhbár*, ...	Lahore, ...	„ 22nd	„ 25th
24	*Kohi-Núr*, ...	Ditto, ...	„ 22nd	„ 25th
25	*Urdú Delhi Gazette*, ...	Agra, ...	„ 22nd	„ 25th
26	*Meerut Gazette*, ...	Meerut, ...	„ 22nd	„ 25th
27	*Tahzib-ul-Akhlág*, ...	Allygurh, ...	„ 24th	„ 25th
28	*Jagat Samáchár*, ...	Meerut, ...	„ 24th	„ 25th
29	*Benares Gazette*, ...	Benares, ...	„ 24th	„ 27th
30	*Urdú Akhbár*, ...	Delhi, ...	„ 24th	„ 27th
31	*Kárnámah*, ...	Lucknow, ...	„ 24th	

ALLAHABAD:
The 1st May, 1871.

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